THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For as the body without the spirit is dead, so faith without works is dead also" (JAMES 2: 26).

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OBEDIENCE TO DIVINE COMMANDS.

PRESIDENT CHARLES W. PENROSE.

(Concluded from page 436.)

Now, my brethren, in the different sections in the world they have their religions, and a great many of our people are being led off here and there, particularly out in the world, to attend their services. There is no harm about that, but they should come to the understanding that there is but one God's religion and that is what God reveals. There is only one Gospel and that is the Gospel of Jesus Christ, about which President Grant read this morning from that glorious vision that Joseph Smith, the prophet, received, with Sidney Rigdon. He saw it. Sidney saw it, and it is one of the biggest testimonies that although he had to be cut off this Church for his transgressions, yet he never denied his testimony; and so with the three witnesses to the Book of Mormon. They say what they testified of, and their testimony remains and abides, and what they say is true. Now then, we want to teach our children that they may understand that there may be good things in the religions of the world and in the educations of the world; that which is good is all right—that which is really scientific is all right—but a great deal of what is called scientific is nothing but philosophical, and some of it is vain philosophy. The Lord is our God and He created or organized the world on which we stand, as He organized many other worlds, as shown to Moses, and He gives His word to the people to obey, and that which He reveals should be obeyed.

In the discipline of His Church, He has created a splendid establishment, or organization. We understand it, and we should get to understand it fully. I recommend my brethren, and measurably my sisters, to become fully acquainted with Section 107 of the Doctrine and Covenants, in which the organization of this Church is embodied and set forth in great plainness. There is the

Lord's plan for the government of His Church. Now, when His servants whom He has called and set apart and ordained to certain offices and work in the Church, bring forth something for the obedience and edification and order of the Church of Christ by the power of the Holy Ghost in them, by the authority that He has revealed—the Holy Priesthood referred to this morning—it is of the Lord. He says so. He has ordained and set up his Church in that form, and that which He has given to us will abide. It will never be taken from the earth. Some of the people want to know what we will do if the First Presidency is dissolved by death and the Twelve Apostles are all gone. What then? That is an *if* you need not bother yourselves about. There will always be somebody on the earth in this Church that can set in order the things of the kingdom; but if they do it, it will be done by the commandment of God, by revelation from the Most High, the Eternal Father, through Jesus Christ His Son, who is at the head of the Church. This is His Church—the Church of Jesus Christ of Latter-day Saints—and we should be ready and willing to obey every commandment that He reveals; and the order established therein is of God, and it will continue and abide and spread forth and prevail. Hear it, O Israel! Be obedient to the Lord your God, as revealed from the heavens through Jesus Christ, and it will be done to the Church in the order and manner that He has prescribed and set up, for His house is a house of order and not a house of confusion. When people have the presumption to go off on the side, on the right or left, or in any direction they please, and officiate in the Lord's name in things that do not belong to them, it is void and of non-effect; and so with the ordinances and administrations of men not authorized of God and not clothed upon with the authority of the Holy Priesthood that comes through Jesus Christ, the Son of God, to the Church.

I do not want to enlarge on this any further, because I would be taking up too much time. I have occupied a little more than my time this afternoon. But, brethren and sisters, I feel well in my mind, in spirit, in all my being. The Lord has been with me through my ministrations in many lands, for many years. I have preached this Gospel in many of the states of the Union, throughout the British Isles, through the continent of Europe, in the Scandinavian countries, and on some of the isles of the sea; and I am ready to do anything I am told to do that the Lord may require at my hands. I am pleased and proud to be associated with the present President and leader of the Church. Like one of the brethren who spoke this morning, I have been personally acquainted with them all from the days of Brigham Young right down to the present time, and I can testify that they are men of God and that they occupied those places they held by the word and will and commandment of God and in the authority of that Holy Priesthood which has been restored to earth.

I know this Church and organization is different from anything else in the world. It is of God and not of man. That which is of man, so far as it is of man, is from men who are ordained and appointed to represent the Lord, to act in His holy name, under the direction of His authority and priesthood, and I testify to you that it shall continue to abide though many of us will pass away.

I rejoice to-day in the truth. I rejoice in the testimony of Jesus. I rejoice in the knowledge that Christ did give me my freedom. I am free. How? Free from the sins that were remitted at the waters of baptism, free from the vanities and vain conceptions of men, free from folly in doctrine and principle, free from the influence that men would exercise to bind my soul. I am free to carry out the will and commandments of the Lord, which I hope to be during the remainder of my existence on the earth. I have devoted my life and time and what ability I have had, for many years, to the service of the Church. I rejoice in that. The Church doesn't owe me anything. I owe everything that there is to me to the Church, and I love it and I love the truth. I love my brethren and I love the good work in which I am engaged, and I love you, my brethren and sisters in the Gospel of peace, and I desire your welfare and that of your posterity, for in that will be a great deal of your joy in the worlds to come—in your children and children's children.

God bless you, as He blessed Ephraim, and in your seed many of the nations of the earth will be blessed. Through them God will work out his mighty plans, many of which are not yet disclosed; and the kingdom of God will roll on and the truth will be triumphant and darkness will be banished and the reign of evil will cease. Satan will be bound and his hosts with him, and the wicked will not continue to flourish. The righteous will prevail and the kingdom and government of God which he has set up will cover the earth until the very earth itself, having filled the law of its being, will be resurrected and clothed upon with the glory of God, and Christ will be its king.

God bless you, brethren and sisters. May His peace abide with you and be in your homes, surround your homes with everything that is good, bright, lovely and comfortable. Teach your children in kindness to come up in the way that God Almighty has established and that is going to prevail. It is going to be *the* kingdom. The kingdoms of this world will become the kingdom of our God and His Christ, and He will reign forever and ever. May all be found worthy to reign with Him in glory, through Jesus Christ. Amen.

"To character and success, two things, contradictory as they may seem, must go together—humble dependence on God and manly reliance on self."—WORDSWORTH.

A SWEDISH VISITOR TO SALT LAKE CITY.

Esther Blenda Nordstrom.

In a recent issue of the *Vecko Journalen*, published in Stockholm, Sweden, Miss Esther Blenda Nordstrom gives her impressions of Salt Lake City and the "Mormons."

Miss Nordstrom was a visitor in that city in the summer of 1922. She was entertained by Mrs. Alma E. Felt, of the Bureau of Information, by whom she was shown points of interest about the city. She manifested great interest in the story of Utah and the "Mormons," and on leaving Salt Lake she expressed appreciation for the courtesies extended during her sojourn.

The article she wrote when she returned to her home land is reproduced herewith in part, the translation being by J. M. Sjodahl.

At last I am in Salt Lake City, the capital of the "Mormons!"

At home, we do not know much about the "Mormons." That is sure. The only thing I knew was that their religion permits and sanctions a plurality of wives, and I believe that that is about all the information the greater part of the people in Sweden have about them. Let me say, first as well as last, that the story about plurality is now nothing but a saga. No Mormon has more than one wife, and those who assert to the contrary are very careless in their handling of truth. As for the rest of their religion, it seems to be a pure, strong, happy faith, founded on the same Bible as ours, and filled with endeavor to keep body and soul clean from all evil.

A brief statement of the origin of the name, "Mormons" may, perhaps, be of interest. The "Mormons" themselves believe that, 600 years before Christ, a little colony of faithful Jews emigrated from Jerusalem and were led by God to America, where they established themselves, and from these "Mormons" the Indians have descended. With this little flock were prophets; and during the centuries the history of the colonists was engraved on metal plates, in the Hebrew language. The last prophet was Mormon, and he wrote a condensed account of the history on all the plates. His son appeared to Joseph Smith in vision, at the beginning of the 19th century, and revealed to him where the plates were hidden. Joseph found them and had them printed for his people to read, under the name of "The Book of Mormon." This book is exceedingly remarkable and interesting, and can be bought by anyone in America. It is, together with the Bible, the foundation of the Church of the "Mormons."

In 1830, the Prophet Joseph founded the Church of the "Mormons," or, to give the correct name of the Church, "The Latter-day Saints." After bitter persecutions, by which the ever-growing number of adherents were driven from one state to another, Joseph and Hyrum Smith were shot to death by a blackened mob

in 1844, and it was generally hoped in America that after this execution had been launched the "Mormon" society would become extinct. But that did not happen. Brigham Young stood up and undertook to lead the faithful out west—to the unknown deserts—when they were finally driven from the state of Illinois. That was in the winter of 1846.

I have heard people speak of that journey, people—one man and one woman—who were with the pioneers—both now nearing 90 years of age, but with indelible impressions of that first and unpleasant trek "over the plains." Many followed them, and had to endure almost incredible hardships in the heat or the cold of the deserts. None, however, suffered as the first; but perhaps none set out with the burning faith and enthusiasm that they had.

They did not know the way; they could find it only by inquiring of friendly Indians—and there were not many. They had to leave in the middle of winter, and no one can fully realize the sufferings they endured. Cold, hunger, thirst—hunted as wild beasts by Indians, always on the lookout for and fearing attacks, and yet with doubled-up fists and set jaws they tramped onward, firmly believing that God would not forsake them, but lead them on to glory and rest; on to that far-away valley where, as he had made known to their high priest, the glories of Zion were waiting for them.

And at last, at last, in July, 1847, they arrived in Salt Lake Valley. But do not imagine that it had the appearance that it now has—green, shady, with waving grass and murmuring springs. Not at all! It was more like a desert with thistles and shrubs like those they had seen on the merciless plains they had traversed. They did not see the glories of Zion that were waiting for them. But Brigham Young bade them halt. He exclaimed that this was the valley which God had shown him in a vision, and it was here that they were to settle and dwell. And then, following his example, they kneeled and gave thanks to the Lord in heaven, who had led them to His own country. There were not so very many to take part in the song of praise. . . .

Brigham Young was a gentleman who did not waste any time. As soon as the camp was made and the tents put up, work was started. There was water, and trees were found of which to make logs for cabins. And in the month of September the first log cabin was built. It now stands on the temple ground protected by a marble pergola. It is so primitive, that little cabin; so pathetic, with its coarse logs, its little windows, and the clumsy door, which had some marks made by Indian arrows. Two crude wheels are hung on the gable. They were once part of the carts in which a man and his wife pushed their few belongings and two little children through the deserts, over mountains and valleys, more than two hundred Swedish miles.

Only two hours before I had heard the voice of two old pioneers speak of their experiences, their recollections, those two who had seen the cabin being built. They had been with the man and his wife when they came pushing their belongings and their little children in those carts. And yet, I do not think that even the pyramids of Egypt could make me feel smaller, or cause me more vividly to realize that I belonged to a new, young time, than did these relics from years only recently passed.

Behind me the spires of the temple pointed toward the blue sky. I had just learned that during a period of twenty years, until a railroad was built to the granite quarry, the stones in that temple had been hauled by ox-teams. It took four pairs of oxen and four days to make the trip. And now, after forty years of hard work, it stands there, closed and sacred. For only those who follow strictly the precepts of the Church may enter. . . .

And there, to the left, I saw a slender column crowned with a couple of gulls at rest. It is the "seagull" monument. It has a beautiful history, which I must relate. A year after the entrance of the Mormons in the valley of Zion, they had already commenced the work of making the desert blossom. Five thousand acres of land were under cultivation, and of those more than 900 were sown with winter wheat. It was in the spring of 1848, and the wheat had begun to sprout and give promise of a good harvest. Everything depended on that harvest—life and bread for all who had arrived in the valley and engaged in the work of its reclamation.

Then a calamity drew near from the air. Innumerable swarms of crickets came flying, and settled on the wheat fields and devastated them until they looked as if swept by fire. Everything possible was done by the pioneers to exterminate the destructive insects, but to no purpose. Swarm after swarm came, and all hope of possibility of saving if not more than an acre seemed to be in vain.

But then the help came, also from the air. There was a sound of white wings. Gulls, thousands and thousands of gulls! They swooped down onto the fields until these had the appearance of snowdrifts, and attacked the crickets. They devoured them and left not a life. Then they rose and took their departure for Salt Lake. Thus the harvest was saved to some extent, and complete famine was averted. Since then the gull is sacred in Utah—protected by law, and it is a punishable offense to kill any of the descendants of these white saviors, who came when most needed.

The tabernacle, which stands a little further off, rather massive and of peculiar shape, is, perhaps, one of the most remarkable buildings in the world. It was constructed on suggestions made by Brigham Young, who alleged that he had received his ideas in a revelation from God, concerning the construction of the building. He was not an architect. His entire schooling lasted about seven

days, I believe, but he needed no schools when he could obtain knowledge through revelation. The tabernacle was built with the greatest effort, and in the enormous building, which can seat 8,000 people, there is not a nail—not one! Everything is joined with wooden pegs. And why? For the simple reason that there was no money to spend on nails, which commanded a high price when that house was under construction. And there may have been another reason. It was two hundred Swedish miles to the nearest place where nails could be bought, and no one goes two hundred miles to shop. And the return was also two hundred miles; consequently the nails were home-made, and they seem to be "just as good."

Perhaps the absence of iron nails has something to do with the almost unnatural acoustic qualities of the tabernacle. I do not know, but I think it gives one a little shiver to stand at one end of a hall, one hundred metres long and seventy-five wide, and to hear a pin drop at the other end. But that is a fact; I have heard it myself. And if you whisper so low that you hardly hear it yourself, they certainly will hear it a hundred meters away. . . .

I could sit here and tell about the wonders of Salt Lake City for hours, and not be able to get over the entire grounds. I could tell about the onyx halls of the capitol, the mountains, the sunsets, and Salt Lake where the water is so salty that one cannot sink in it. But that would take too much space. I must save it for another time.—*The Deseret News.*

HAS THE CHURCH A VISION?

The longer I live the more I am convinced that the Church for to-day and for the future is the Church of the Heavenly Vision. And I want to ask: Have we seen anything? . . . Have you ever "beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth?" Are we still just going around exploring in the neighbourhood of a Syrian grave, to see if we can reconstruct a civilization of two thousand years ago? Or have we seen the Lord, and are our own lives transfigured and transformed by the sight? For, for the days that are to come, the tremendous days of grave but glorious opportunity that are before us, I am confident in my own mind that the one thing that our land and the world is waiting for is the recovery of the vision of the glorious, living Christ for all mankind. And if there is any far-off resemblance of us to Him, and any sheen that reflects His glory, the world will see it and take knowledge of it and be convinced thereby. For the one unconquerable thing to-day is still the nobility of prayer, the sovereignty of purity, and the glory of self-surrender, and the majesty of "the powers of the world to come."—From *The Christian World Pulpit.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 19, 1923.

EDITORIAL:

PIONEER DAY.

SEVENTY-SIX years ago, on July 24th, the entry of the Pioneers into the Salt Lake Valley marked a great day of one of the greatest epochs in Church history, and Pioneer Day, in memory of this entry, though celebrated especially by Utahns in loving memory of the founding of their state, thus bears a significance to all Latter-day Saints. It recalls a vivid testimony of the force of (1) Vision, (2) Faith, and (3) Active devotion, when these qualities are present in one united effort.

Three quarters of a century ago Nauvoo, Illinois, was the boundary between American civilization and the vast unsettled plains of the Middle West, yet, across that expanse, the Prophet Joseph Smith foresaw the westward migration of the saints. We do not know that he saw the exact destination. True it is that during his lifetime he made preparations for a party of stalwart men to explore the Oregon country with a view towards colonizing it, and that this great prophecy of his showed not only his plans, but also an inspired vision into the future: "I prophesied that the saints would continue to suffer much affliction and would. . . . become a mighty people in the midst of the Rocky Mountains."

President Young's inspiration visualized a definite scene, a valley wherein he was to settle. Its location was at first but vaguely known, and was not entirely realized until the actual view burst upon the Prophet's gaze.

What vision these men of God possessed! Their ideal was westward—but where? Some politicians suggested Oregon; later, many persons, even among the saints, urged California. At the inception of the Prophets' vision even these two words, describing the best known parts of the West, suggested only unknown and unexplored territories on the other side of a wide expanse of wilderness, the West—"This vast, worthless, area, this region of savages and wild beasts, of deserts and shifting sands and whirlwinds of dust, of cactus and prairie dogs!"* And yet, so firm was the assurance of Brigham Young that Joseph Smith was a Prophet, and so real was his own vision, that without hesitancy

*Daniel Webster.

he made preparations for a general exodus toward that promised land, somewhere in the Rocky Mountains. Faith—a sublime faith that impels to action—would be needed for a people to accept the proclamation and to move westward as a body, relying upon divine inspiration to guide them to this unknown spot. Did that faith exist?

First by resolutions, and afterwards by devoted service, the Church manifested their absolute confidence in Brigham Young as their divinely-inspired leader; Nauvoo was evacuated; and the journey west was begun. Few examples of the faith of a people can compare with this. Behind the pioneers were relatives, homes of comfort, rich farms, and landmarks of heart-binding memories; before them were tribes of savages, homes made of wagon covers over mud floors, and thousands of miles of uncultivated plains and unknown expanses. But the vision of their leader was there! Why should they mourn, or think their lot was hard?

The Rocky Mountains, spoken of many years before by Joseph Smith, was their destination, and conflicting reports of a great valley therein from traders and explorers would not have tended to reassure them had their hopes been based upon purely temporal convictions. A few gave "flattering" reports of the Salt Lake Valley, but the majority were more than pessimistic in their recital of this great basin devoid of trees, where there were "hard frosts, [in a] cold climate," and where it would be "difficult to produce grain and vegetables."* The explorer Fremont had mentioned it on his official map of that region as "a region surrounded by lofty mountains; contents almost unknown, but believed to be filled with rivers and lakes which have no communication with the sea, deserts and oases which have never been explored, and savage tribes which no travelers have described."†

In contradistinction to this were the rosy reports of California, which was already partly settled, and where there was already a colony of saints, who had traveled by water. The leader of the colony, Samuel Brannan, had journeyed east from California on horseback for hundreds of miles to tell President Young of California's advantages, and his view of Salt Lake Valley in passing it had but strengthened his opinion that settlements there would be only failures. He met the pioneers east of the valley, and presented his views. They were excellent deductions, but the Prophet, led by a vision, rejected them immediately, and the company continued on toward the original goal, in implicit faith and devotion.

They passed the last ridge of the mountains, and their gaze rested upon the valley. But what a disappointment for some! Was it for this they had suffered? Harriet Young cried, "Weak

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*Goodyear. Quoted in Roberts' *History of the Mormon Church.*
†Roberts.

and weary as I am, I would rather go a thousand miles farther than remain in such a forsaken place as this!" But men of vision deal with actualities as they relate to the future; and one glimpse of the valley was enough to bring forth the quiet statement from the President: "Enough. This is the right place. Drive on."

Years have proved the wisdom of those words. Here, alone, in the valley, shut away in a measure from the world, the saints became even more united; their unity brought a greater understanding of their faith; and away from worldly influences for a short period of time, they were enabled to gather to a greater degree that spiritual strength which now stands as a towering bulwark against the lapping waves of malicious slander. If the Pioneers had gone on to California in those days, their spirituality would have been crushed in the gold rush of 1849.

So this is the importance of Pioneer Day to Latter-day Saints, whether or not they be Utahns. The strength of the Church—perhaps its very existence—was dependent to a certain degree upon this realization of the Prophet's vision. It was a divinely-instituted plan which is now making possible in the world the promulgation and acceptance of the principles of the Gospel.

In another sense does Pioneer Day enter into the life of every member in the mission. He is working toward a spiritual "Valley in the Mountains." How often (O tolerant Christianity!) does a newly-converted Latter-day Saint find himself thrust from his acquaintances and loved ones—from everything that to him has been dear—because of that resounding word "Mormon"! Grieved, he works with others in the branches of the Church, to demonstrate to the world its integrity. The vision of the leaders has been given him—the vision of the burning plains—the battle against self-righteous prejudice, malicious falsifying, and general condemnation, and the vision of the valley of gardens here in the British Isles when the branches, strong in their unity, will have demonstrated to the nation the fruits of obedience to the Savior's commandments. The vision is given; to complete it there must endure that sublime faith which would follow across barren wastes.

We are asked to make special efforts to give others the opportunity that we have received of understanding the Gospel, and the duty can be made as vital to us as the call to travel a wilderness was vital to the Pioneers. We are approaching the crest of the mountains, and though to some the view from these may seem a dreary one, it will not be for long. That faith which throbs with active devotion to a vision will unite us all in making our valley of mission work "blossom as the rose."

D. L. M.

"FAITH is the root of all good works. A root that produces nothing is dead."—BISHOP WILSON.

INSPIRED TASKS.

T. E. Ruth.

There is probably a fourth dimension. There is certainly a sixth sense. In the progress of personality, in the record of revelation in the history of humanity, in all the periods of inventive genius, in every era of advance, in every department of life, men have been enriched by vision. They have discovered the divine dynamic of dream and won their ideal program and their executive power from the pattern on the Mount. This is true not only of patriarchs, prophets and apostles, whose stories are written in the typical literature of the soul, but of all the pioneers in what we curiously call profane history. Dreams of the night, visions at midday have flashed inspiration into the minds of men and enabled the great spirits of our race to see the invisible, hear the inaudible, touch the intangible, and accomplish the impossible. And to men who have dared to make their dream the driving force of duty, to men who have added valor to vision, to men who have hitched their wagon to a star, we other men of lesser breed owe everything that makes life worth living.

In each of Chopin's Preludes, there are three parts in distinct sequence. In the first, the melody is free and unrestrained; in the second, it seems to move through tangled places, its path is impeded by opposing elements; but in the third, the tangles vanish, the impediments are removed and the original melody reappears in triumph. Chopin's Preludes are musical parables of the spiritual experiences of men. Prophets, apostles and pioneers pass from every dream to arduous duty, strict discipline and strenuous drudgery, but they win through. The dreams come true, and

> Make one music as before,
> But vaster.

In the book of Genesis you will find his brethren jeering at Joseph: "Behold this dreamer cometh." But his dreams fight their way through drudgery to fulfilment. The dreamer becomes the savior of his brethren and of the State. On a vast scale his dreams come true. And in this twenty-sixth chapter of the Acts of the Apostles you find Paul's account of the vision that reversed the tides of his being and gave birth to the daring adventure of his amazing comprehensive ministry.

It is an account of those mystic happenings that shatter our materialistic conceptions of the earth and sky. Here is a man of great intellectual achievements and moral grip of things who has a day-dream, a mid-day vision which revolutionizes his senses of values, captivates all his faculties, sets before him a new goal, inspires him with a new ethic and invigorates his will with a new and inexhaustible fountain of power. And that vision was the first fact in the constitution of his recreated character, the most

influential factor in his great career. It loomed large in all his life and in all his love, made his life and his love large with the largeness of the skies, so that his soul found its home in the lofty spaces of the thoughts of God. The vision gave a divine attitude to his mind, a divine mission to his life and a divine altitude to his soul. Twenty-seven years later, he said, "I was not disobedient to the heavenly vision."

The important thing in the Apostle's story is not the sort of thing that we are at first inclined to seize upon—the blinding light from heaven at mid-day, making beggarly the brightness of the meridian sun, or the overwhelming emotion that felled him to the earth, or the accusing, tender, pleading voice—the phenomena so dear to people with psychic powers, clairvoyant and clairaudient. The important thing is that subtile, spiritual something in the phenomena that impelled him to enter upon a new and high adventure, a holy crusade of unparalleled daring and danger, so that after twenty-seven years of living dangerously, he could look back upon that initiation and call it a heavenly vision.

The man-making mission of that mid-day vision was not in the excess of light in the sky, in the blindness that fell upon his physical sight. the character-creating thing was not a rapturous emotion, but that sense of separateness that smote his soul, that radical personal redemption so rigid yet so radiant in its reality, that short, sharp summons from someone, with his name twice repeated, "Saul, Saul," and the question with the sob of an injured soul in it, "Saul, Saul, why persecutest thou Me?" and the infinite pity that made the words live and pass like liquid fire into his life. "It is hard for thee to kick against the ox-goad," and the command with enabling in it: "Arise, stand upon thy feet, for to this end have I appeared unto thee." It is vision that issues not in nervous prostration and dissipated emotion which so often attends modern psychical displays, but in a practical program, written in living letters of fire upon the inner canvas of his consciousness; and twenty-seven years later he tells King Agrippa how he had labored according to that inner light, how the program had been fulfilled and the vision verified by that fact. The heavenly dream had been the dynamic of his whole career.

And the utterly incalculable contribution of Paul to the civilization of the world, the unspeakable illumination of his letters, the constantly enlarging harvests of the investment of his influence must be included in the practical results of psychic vision, in our huge debt to the world's dreamers. . . .

It is not to the ecstacy of the dream that the world is mainly indebted, but to the drudgery through which the dream struggles to its fulfillment. There is the second part in Chopin's Preludes. Abraham goes out, not knowing whither. Joseph goes down into the pit. Presently he is cast into prison. His imprisonment provides his opportunity, and proves his power. Moses has his wilder-

ness experience. So has Christ. The Apostle Paul is not disobedient to the heavenly vision. He fights with beasts at Ephesus. Daily duty is the earthward side of the divine dream. Ideas have to be applied, set to music, clothed in iron. Ideal precepts must become practical politics. Fact must verify the vision. Duty distinguishes between dream delirium and divine dreams. Michael Angelo dreams, but through what drudgery he passes before the dome of St. Peter's flashes in the golden light! Raphael has a vision of the transfiguration, and he must needs mix his colors in brain sweat and heart blood before the splendors shine from his canvas. Columbus dreams and drops his anchor on the shores of a new world. The dream demands experiment, test, adventure—and invites entanglement and opposition. You find that the melody must face certain resisting elements, especially if, unlike the Apostle Paul, you have to confer with flesh and blood. . . .

We must not be disobedient to the heavenly vision. Obedience or disobedience makes all the difference in a man's concept of God, in the quality of his spirit and in the nature of his service. Disobedience spells disaster. Disobedience means the deterioration of every divine power. Disobedience means a disappearing God. Disobedience means a vanishing heaven. Obedience to the vision means the apotheosis of ordinary life, the divine development of duty, the vivifying of our consciousness of God, increasing sympathy with His purpose, a ceaseless growing in the grace and knowledge of our Lord and Savior Jesus Christ.

For the vision that spurs you to more strenuous struggle, for the vision that develops personality and gives you a program, a part to play in the life of the community, for the vision of the great kingdom of eternal love and right and labor, and the place you occupy in the divine purpose, giving life a divine meaning, making toil a beautiful ministry, thank God and take courage, beat your music out and you will get into the third part of your Chopin's Prelude and

> Make one music as before,
> But vaster.

—*The Australian Christian World*, reprinted in *The Christian World Pulpit*.

THE LOGIC OF AN UNFULFILLED PROPHECY.

L. E. Eggertsen.

Many prophecies have been uttered by critics of "Mormonism" since its inception, fixing the date of the demise of the "Mormon" Church. A review of periodical literature published between the years 1830 and 1860 contains sufficient utterances about the fate of the Latter-day Saints to compile a good sized volume, which besides being humorous is an excellent brief for the divinity of

the "Mormon" Church. This strange thing called "Mormonism" which, as one author says, "had its birth in credulity, and will meet its death in enlightenment," is uniformly through a long line of predictions condemned to death. The date of extinction or mortality was uniformly placed at a period to follow the death of Brigham Young. Failing, as our enemies did, in upsetting satisfactorily the claims of Joseph Smith, they turned the matter over to pure critics. This was the logical step. We then learned that the Church was held together exclusively by the indomitable will and personality of the Prophet Joseph Smith's successor. As a Church, it contained no inherent power other than the power which was found resident in one or two of its leaders.

Space will not permit reference to seventeen specific prophecies made by as many observers of religious life concerning the death of "Mormonism," uttered during the three decades referred to. But the writer will try to show by an example that these unfulfilled predictions, made by trained observers and critics of the Church, stand as good evidence of its divinity. Based as they are on cold logic and ignoring supernatural forces they fail to adequately explain the "Mormon" problem. Our critics prove to be our friends even though they prophesy our extinction. They have reasoned all the time from history, and that their conclusions were logical we admit in advance. Logic did point to the death of "Mormonism!" But logic does not always rule the world. God often confounds the wisdom of the wise.

In the *Atlantic Monthly* for September, 1864, published seventeen years after the entrance of the "Mormon" pioneers into the valley of the Great Salt Lake, there appears an article written by a very keen observer and student of the "Mormon" question, which was then as now a "good feature." The article is very interesting, at least as an illustration of the fact that it is always much easier to look back and record history, than it is to look forward and foretell events. We are told that Brigham Young's tact and personal fascination are the keystone of the entire arch of "Mormon" society:

"While he remains, eighty thousand of the most heterogeneous souls that could be swept together from the by ways of Christendom will continue builded up to a coherent nationality. The instant he crumbles, 'Mormonism' and 'Mormondom' will fall to pieces irreparably. *When he dies at least four hostile factions which find their common ground in his deification will snatch his mantle at opposite corners. Then will come such a rending as the world has never seen since the Mohammedan general fought over the coffin of Alexander. Then will 'Mormonism' go out of geography and into the history of popular delusions.*"

The author indeed speaks of the great influence and power wielded by Brigham Young, but observes: "Yet the strange thing is that this tremendous power is practically wielded for the common good. I never heard Brigham Young's worst enemy ever

accuse him of speculation." And then again: "He (Brigham Young), in spite of his lack of education and training, has clearly seen what is requisite in the man who would be respected in the Presidency and has unreservedly devoted his life to its attainment." In view of the foregoing we are not surprised when we are told that Heber C. Kimball, second president, and Brigham Young's most devoted worshiper and in all respects the next most important man, "is utterly incapable of holding together incoherent, discordant 'Mormonism' if he should survive him."

Here, then, is a concrete prediction for us to observe. I need not say that it is an unfulfilled prophecy. It sums up, however, the unanimous judgment and verdict of students of religious life and institutions covering the three decades, 1830-60, and is proved fallacious by history. "Mormonism" did not crumble the moment Brigham Young died. Four hostile factions certainly did not snatch his mantle at opposite corners; nor did the world witness a rending at all. And the fact that "Mormons" number to-day over a half million, that the power and prestige of the Church is greater than ever, proves quite conclusively that "Mormonism" did not pass out of geography into the history of popular delusion. A great number of other sects which sprang into existence about the same time as did "Mormonism," have passed away and are now a matter of history; but "Mormonism" still thrives. . . . The "Mormons" are building temples over the face of the earth, and two thousand missionaries are preaching the Gospel to the inhabitants of the earth. The influence of the Church is growing, and her religious, social, and educational program is progressing phenomenally. No! "Mormonism" is not off the map. It is still geographically located, and one can find it without reading the history of popular delusions.

The conclusion is plain. We can safely say that had a commission of the world's great scholars been sent to Utah in 1860 to observe the pulse of "Mormonism:" historians, economists, sociologists, and jurists, one and all, would have joined in a unanimous verdict with the observer just quoted: "Mormonism" was going to die. The handwriting foretelling the event was on the wall: The social fabric would be torn asunder. It could not endure in the twentieth century. But "Mormonism" continued to live and is attracting world-wide attention. Why? That indeed is a great question. When no less an authority than Richard T. Ely confesses that his investigation has not yet revealed a more perfect organization than the "Mormon" Church, how do we account for it all?

May we not conclude that this unfulfilled prophecy speaks with great logic itself? Does it not contain a testimony of great weight, proving, or at least strongly tending to prove, the alleged divine guidance maintained by staunch Latter-day Saints to be the

secret of their strength? No greater good can come to "Mormonism" than the throwing of a searchlight upon the character of the founder of the Church and the leaders of Zion, from the origin of the Church down to present time. The more imperfections which are revealed, the more glaring human weakness brought to light, the greater becomes the miracle of "Mormonism." We appreciate our critics, for the more they point out our inherent weaknesses the more our persistent strength becomes magnified. It is a strength of God and not of man.—*Improvement Era.*

FROM THE MISSION FIELD.

Release and Departure.—Elder Alexander Criddle, honorably released from his labors as traveling elder in the Irish conference, sailed for home Friday, the 13th inst., per s.s. *Montcalm.*

Meeting of Traveling Elders.—Monday, the 2nd inst., the traveling elders of the Birmingham conference met in their monthly meeting at Handsworth, Birmingham. President Francis R. Kirkham was in charge. All the elders reported success in their labors. President Kirkham encouraged the brethren in their labors and former Conference President Edgar W. Jeffery gave a few farewell remarks.

Priesthood Meeting.—Saturday, the 30th ult., the Birmingham conference held a general monthly Priesthood meeting in the Handsworth chapel, Birmingham. President Francis R. Kirkham presided and conducted the meeting. Former Conference President Edgar W. Jeffery and his wife, Sister Clara E. Jeffery, were present. All the branch presidents gave favorable reports. President Kirkham encouraged the saints in their missionary work and emphasized the importance of tithe-paying. President and Sister Jeffery narrated a few experiences they had had while visiting on the Continent. There was a large attendance.

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